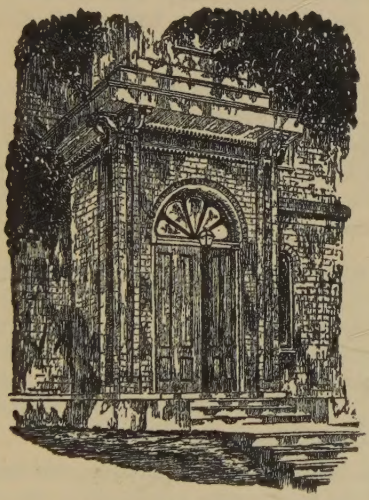
Property of
Graduate Theological Union
MAY 13 1986

Volume XXXI JANUARY, 1956 *Number 1*

The Alumni Bulletin

Bangor Theological Seminary



Open House — *Walter L. Cook*
Rethinking Missions — *Frederick H. Thompson*
Incident at Rottach — *William C. Ford*
The 1956 Convocation Week — *Frederick W. Whittaker*

Seminary News, Alumni Notes, Book Reviews,
Library Announcements

OPEN HOUSE

By Walter L. Cook

On November 15th Open House was observed at the Seminary. More than one hundred and fifty people were present, coming from parishes where students are serving as pastors.

The occasion was designed to acquaint key people in these churches with the work of the school, and provided an opportunity for the visitors to glimpse a little of the academic routine followed by the students.

Over thirty-five churches were represented. Visitors came from churches of many denominations, and distance by no means interfered with attendance; in fact, the first carload of guests to arrive came from Starks. One of the members of this delegation remarked: "Our student-pastor comes from Bangor to our church every week. We thought the least we could do was visit him once at school." Visitors came from all over the State: Dover-Foxcroft, Clifton, Ellsworth, Brownville Junction, Monson, Lincolnville Center, and from many other churches.

The program prepared for our guests included a general tour of the campus with students acting as guides. The library, the administration offices, the class rooms, the chapel, the student apartment buildings, the grounds, and finally the Hannibal Hamlin house (which is occupied by the President and his family) were all visited. Just before the dinner hour, Dr. Mervin M. Deems, Dean of the Seminary, conducted a Vesper Service in the chapel which was filled to overflowing with our guests.

One hundred and forty-seven guests crowded into the Commons for the evening meal. All the professors who had been invited to dine with the visitors graciously declined to attend due to the limited seating capacity of the dining hall. Mrs. Gladys Covel, the dining room matron, did herself proud in providing an excellent meal. Because of the press of the multitude she very graciously set up extra places in the kitchen so that more than a dozen guests could be accommodated. The young men working with her performed miracles of balance and poise as they served in tight quarters in the dining hall.

Following dinner the high point of the program was reached—according to one visitor at least—when the members of the faculty were introduced to the guests by President Frederick W. Whittaker. After the introductions each professor spoke briefly about his department.

The concluding presentation was made by Vice President Daniel W. Fenner as he showed colored slides of the Seminary and outlined the many sides of student life. The plans for the Open House observance were made through the Field Work Office, the Reverend Walter L. Cook, Director.

The Alumni Bulletin

Published Quarterly by Bangor Theological Seminary in the City of Bangor, Maine.
Alumni Advisory Committee: Alfred G. Hempstead, '20, Daniel W. Fenner, '51, Robert H. Simonton, '50.

Entered as second-class matter April 26, 1927, at the post-office at Bangor, Maine, under the act of August 24, 1912.

The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXI JANUARY, 1956 *Number 1*

RETHINKING MISSIONS

By FREDERICK H. THOMPSON

(Graduate of the University of Maine and Hartford Seminary, Frederick Thompson was awarded the Doctor of Divinity degree, honoris causa, by Waynesburg College. Since 1946 he has served as minister of the Woodfords Congregational Church, Portland, Maine, and in 1954 was elected to the Board of Trustees of this Seminary. This sermon was given on the Columbia Church of the Air, May 8, 1955.)

A FRENCH philosopher used to say that bringing others into the presence of God is the responsibility of all men. There is no coming to God alone. The first question God would ask of anyone coming alone before him would be, "Where are the others?"

If the individual Christian has that responsibility of being mindful of bringing others to God, it surely follows that the Christian Church has the same responsibility. In fact that is the reason for the Church's existence.

The Church has two groups which are its responsibility before God. One is the local congregation. The other is those beyond the local congregation. We are going to think together about this latter group for a brief while this morning.

This concern for others beyond the local congregation began very early in American Church history. In fact it began with the arrival of the Pilgrims at Plymouth. One of their objects in coming to America was to convert the Indians to Christianity. This they worked at as best they could while wresting a living from the wilderness, but they were not too happy with the results. What was everyone's job was no one's job. In 1646 they set apart one of their group, John Eliot, the teacher of the Roxbury church, for the special task of propagating the gospel among the Indians of New England. Thus was founded twenty-six years after the Pilgrims arrived on American soil the first missionary organization in the Protestant World. When the question was asked of the Pilgrim fathers "Where are the others," they would have an answer.

From propagating the gospel to the Indians of New England to propagating the gospel in far off India was the next important step in American Church history. That got underway when five Congregational ministers were ordained to be America's first foreign missionaries and in February, 1812, they set sail for India. Since that time thousands of missionaries have gone to every part of the world preaching the gospel, building churches, hospitals, schools; translating the Bible, printing

books, farming, manufacturing and doing anything else that would make life better for those they came to serve.

If one should ask, however, what has been the greatest contribution of the missionary to the world, the answer would surely be, the planting of the Christian Church. For the first time in history we have a Christian Church in nearly every country in the world. At the World Council of Churches at Amsterdam and Evanston we were all suddenly made aware that many lands that we had long looked upon as mission lands are now lands of the church. And in some of those lands the churches are already sending out their own missionaries.

Lest we start thinking more highly of ourselves than we ought to think we need, however, to remember that in some of those lands, the church is pitifully small in comparison with the population. For example, India's population is nearly 400 million. Of that population only 8 million are Christian. In Arabia there are only a few more than 100 Christians. And there are practically no Christians in countries like Tibet, Nepal, Afghanistan and Outer Mongolia. Two-thirds of the world still needs to be Christianized. We have only made a beginning.

One of the things that we should pay attention to in America is the fact that the population of the world is increasing very rapidly. Each generation is adding to the persons on earth the equivalent of two and three times the population of the United States. The greatest increases in population are taking place in lands that are not in Europe and North America. Most of those born are of non-Christian parentage. The ratio is approximately one Christian to four non-Christians. Of course this represents a staggering challenge as far as winning Christian converts is concerned. It represents also a grave concern to the entire world as far as food and health, labor and education are concerned.

Just for an example look at the Island of Java and see how the factor of population growth affects that island. It is not a large island. In the past century the population has increased from 10 million to 41 million. That is a normal increase. But the population has increased far beyond the limits of the island to provide food and labor and living. Food that has to be imported is expensive. Labor in a limited economy is cheap. The Javanese have a real problem on their hands for which the only answer seems to be migration. But where to? What is happening in Java is happening in Siam, Indonesia, India, Japan, the Philippines and other places. So resettlement may be one of the major problems facing mission boards in the years to come, the resettlement of peoples who have been crowded out of their ancestral homes.

There are some who are of the opinion that in our modern world the work of the missionary is outmoded. Friendly governments, the United Nations and great foundations are providing technical assistance and opportunities for education that used to be provided largely by the missionary program. But these will never replace the missionary any more than perfume has replaced flowers. They do not take the place of, they just add to, what is being done. It is very likely that there will be vast changes in mission work in the years ahead. As the younger Churches become stronger they will play an increasing part in the program of presenting Christ to the world. And they undoubtedly will be more successful than we have been in playing that part. They have the advantage of color, language and understanding. A white missionary may take a year or more before he is accepted in an African or Indian community, whereas one of their own people could be accepted in a matter of days.

Politics also enters into this picture. Suppose at the time the communists took over China we had strong Christian Churches in India, those Churches in India might have sent their Christian workers into China to take up the work which American missionaries had to relinquish. Workers from India would have been accepted by China politically, even though they were not communists. As a result Christian work might be still carried on in many places. This sort of exchange was car-

ried out quite successfully in one or two instances during World War II when Swiss missionaries carried on mission work in German stations. With a world divided as ours is, there are interestng possibilities that might be forthcoming from such international Christian teamwork. When political philosophies divide us the Spirit of Christ must find ways of uniting us and continuing his work.

One thing appears quite certain, and that is, as increased numbers of Christian workers from the younger churches of Asia and Africa are added to the world mission movement, the American missionary will become more and more a specialist in particular fields of mission work. The method of Dr. Frank Laubach in his program of teaching the masses of the world to read, and sending them out to teach others to read, has prepared the way for this new approach of the expert. And if it works for reading it will work for mass evangelism, training in agriculture, nursing, home economics and other things.

Now of course if we are going to expect these younger churches to carry an increasing responsibility in evangelizing the world we are going to have to come to their financial support. The average income of church members in Africa or Burma or Japan or India does not come to much more than a dollar or two a week. It may well be that American churches in addition to supporting a missionary expert from the States, may also be helping to support a national Christian worker whose base is the Church of Christ in Angola or Rangoon or Singapore. We then are really joining hands as brothers of the faith and the walls of separation come tumbling down between our church and their church in the great task of answering before God the question "Where are the others?"

One of the very significant things that is happening on the mission field today is the eliminating of denominational labels. Christians from other lands have seen what problems denominations have brought to American Churches and they do not want those problems created in their lands. A thrilling program in church unity is taking place. In South India, the "Church of South India" is one million strong and is made up of Anglicans, Congregationalists, Methodists and Presbyterians. There are enough opposites here to create a good sized explosion and yet they carry out the Lord's work mindful that their task is to witness for Christ, and not a denomination. The same movement in Christian Church unity is found in Japan, the Philippines, Thailand, Pakistan, Africa and elsewhere. How good it is for brethren to dwell together this way. Let us hope that these younger churches shall lead us to more seriously considering ways to church unity in America.

In my reading of late I have been made increasingly aware that in many parts of the world there is a race between Christianity and Communism to win the allegiance of a people or nation. There probably is need for such a presentation to arouse Americans from their lethargy as to what the communists are doing in the world. As a means to arouse Americans it has merit. As an end in creating interest in missions it leaves much to be desired. To attempt to win support for Christ's work around the world by holding up the threat of communism is a short-sighted policy. We support missions because going into all the world and preaching the Gospel to every creature and baptizing them in the name of the Father, Son and Holy Ghost is the commandment Christ gave to his followers. We do it because we believe it is God's plan for the redemption of the world. We do it because we have something to share that is necessary for all men's salvation. True it has been found that where the spirit of Christ is there the spirit of communism departs because "Ye cannot serve God and mammon." But preaching the gospel of love and doing unto others as we would like others to do unto us, was the Christian task long before Communism ever reared its evil head and will be long after it is a forgotten page of the world's history.

We are living in an age of tremendous church activity in this country. New buildings, new members, new interest in Christianity is general throughout the land. They tell us that such was also the case in the year 1000 A.D.

in Europe. There was a general mood of expectation that the year 1000 might be the year the Lord would return to the earth. To prepare for his coming great cathedrals were built that he might have a beautiful place to which to come. This spirit of expectation lasted for 30 years or so and in that time cathedrals were erected in Milan, Rome, Paris and elsewhere.

But will not the cathedral that will be most lovely in Christ's eyes be the cathedral of a Christian Africa, or the cathedral of an India that follows the way of Christ or the cathedral of a world that is finding the way to the meaning of peace in the inward man and peace on earth?

These are the cathedrals that our foreign missionaries are building. Not because they are getting ready for a Christ they expect to arrive on a particular date but because they have a concern that something be done to help the churches answer the question before God "Where are the others?" Because they remember what Jesus said when he was here on earth, "Inasmuch as ye have done it unto one of these my brethren, ye have done it unto me."

May the Lord add his blessing to that which he has given and that which we have received as we have worshipped together.

Let us pray. O Thou who hath taught us that it is not possible that we be made perfect without others, or that others be made perfect without us, help us to realize our dependence on Thee and on each other and our need for helping each other as we go through life. Amen.

INCIDENT AT ROTTACH

By William C. Ford

(Chaplain Ford received his A.B. from Amherst and his B.D. from this Seminary. For more than a decade he has served as Chaplain in the Armed Forces and holds the rank of Major.)

ROTTACH am Tegernsee, Bavaria, is a delightful little village about forty miles south of Munich. Following World War II Rottach became the home-town to many American servicemen and their families. By 1951 most of the American troops had been withdrawn to the north and west of Germany. Rottach settled back again to its more quiet Bavarian ways. The few American families in the village were waiting for permanent quarters near the military post where the man of the family was stationed. This was the situation in which we found ourselves in September, 1951. Martha, Mother, and the boys were living most happily in the beauty of the Bavarian Alps, and I was with my unit far, far away in Mannheim.

One might wonder why I would be willing to have the family "so near, and yet so far" from me. Approximately three hundred-fifty miles seem as nothing in comparison with five thousand miles! And apart from the distance in question I could spend a day with my family two or three times each month. Other officers in the same situation quite often were able to leave Mannheim on Friday night and spend Saturday and Sunday with their families. But the Chaplain? Sundays were my work days! Fortunately my Commanding Officer was a family man, and interested in the church and the Chaplain activities. We had an understanding that if my work load was not heavy Monday and Tuesday the Commanding Officer gave me permission to leave for Rottach Sunday night, with the expectation that I would be at work on time Wednesday morning. It was not the most ideal way to live, but the Commanding Officer was happy, the men were satisfied, and I certainly welcomed the opportunity to spend as much time as I could with my family.

One Monday afternoon, just before Thanksgiving, an incident took place in the meadow next to our quarters. It had nothing to do with the war. It did not involve world-shaking events. But I will not forget it. I recall it often as I ponder the seemingly hopeless tangle of international relationships. I tell it now that you may sense again something of that "tie close binding all mankind."

On this particular Monday afternoon Alan and Andrew and two of their American friends were playing in the yard. Wherever American youngsters go, there go the cowboy and the Indians, the space helmets and Superman. I think that it was between the time Wild Bill Hickock was watering his horse and Superman was waiting to fly down from the tree that it happened. From across the hedge and in the direction of the meadow came two slightly weather-beaten carrots. Taken by surprise, our "pioneers" retreated a few steps to ponder this unexpected attack. They had not long to wait before another barrage was forthcoming. Movement was seen along the hedge. Little figures could be seen huddled together as if planning the next strategic move. The stage was set. The challenge had been presented. The missiles that had descended so suddenly from across the hedge were gathered for a counterattack. One could almost feel the thoughts of our youngsters—"No one can do that to us!" And back went the carrots, a few bits of frozen dirt, and then a hasty retreat to the back door. By the time our stalwart American sons had reached the safety of the porch Martha and our hausfrau had observed the battle.

Martha, like all mothers, is a peace-loving woman. She doesn't like war, even make-believe war. It is difficult for her to understand the differences among men that have led to fighting and killing. As the youngsters began their loud lamentation as to how they had been doing nothing but minding their own business when all at once "those Germans" began attacking them, I could see Martha had a plan. She doesn't care for parades, but she knows the boys do; and she knows that every parade must have a flag. In thirty seconds' time, as master strategist, Martha had the wheels of reconciliation in motion.

The Objective: to make friends with the unknown "enemy" beyond the hedge in the meadow. The Means: Andy's white flag of truce. The hoped-for Results: an opportunity to create friendship.

In less time than it takes to tell, Andy had his white flag of truce and Alan his crayon pencil. With four interested young Americans pulling out the four corners of the flag, our hausfrau wrote across the flag, *auf Deutsch,* "Let's be friends!" Thus equipped our platoon ventured forth. And the spectators, Martha, the hausfrau, and I, took our "seats of observation" at the window.

Once outside the eagerness seemed to disappear. The fear of the unknown was creeping in. What would be the reaction beyond the hedge? More carrots and stones? Would anyone be there to witness the flag of truce? A short council of war; then the line-up for the march. Up went the white flag, and entirely unlike a victorious army, four young Americans timidly crossed the hedgeline. Keeping well apart from the "foe" five young tousle-haired German youngsters held their ground and watched, wonderingly, cautiously. No carrots, no stones, no sudden attack—only silence. One of the more adventurous German lads slowly moved toward our line. We could see he was curious. Alan held out the flag. The others could see the writing now. While our American "forces" held the flag for the "enemy" to read we could see smiles break out on their faces. The die was cast. There was much handshaking all around, accompanied with the bow from the waist. In German School English, and American School German nine young male citizens of the world had found something in common. And Martha was pleased. But she had not completed the miracle of transformation.

By the time we had determined that "war should be no more," the hedge had melted away and our yard was the scene of much activity. As I looked out I suddenly realized that the shouting had stopped and everyone

was looking toward the back door. Martha was calling the boys. One look for our two was enough; they were off toward her at a dead run. Cookies and "cokes"! With much arm waving, and more American Deutsch the former "enemy" moved suspiciously forward. Again the handshake, the bow; and smiles of delight. "Cokes" and cookies for all! As far as I know there were no more hedge fights while my family lived in Rottach. Rather there were always two or three German youngsters, after school, out in the yard playing with Alan and Andy and their American friends.

I believe I shall never forget this little incident out of all my experiences with the Army at home, in Europe, or the Far East. There is within it nothing of world-shaking importance, there is no newsworthy item that would arouse the public press. And yet, to me, I believe there is within this one little experience of four American youngsters and five German boys a practical demonstration of the words of old time: "It is better for brethren to dwell together in unity."

THE 1956 CONVOCATION

By President Frederick W. Whittaker

The second half-century of Bangor Theological Seminary's Convocation Week will begin on January 30th, 31st, and February 1st with the presentation of a program of twelve lectures by four of the nation's most distinguished Christian leaders in the Hammond Street Congregational Church. Thus a tradition begun in 1905 continues in 1956. The first address will be given on Monday afternoon and the closing lecture will be delivered on Wednesday afternoon. The Convocation luncheon will be held on Tuesday noon and the President's home will be the scene of a reception and tea later that afternoon. The Seminary choir will sing at the Tuesday evening session, and the Alumni Association will meet for luncheon on Wednesday noon at the Grace Methodist Church.

THE SAMUEL HARRIS LECTURES

The Samuel Harris Lectures on Literature and Life will be given by Dr. Amos N. Wilder, Professor of New Testament Interpretation at Harvard Divinity School. His general theme will be: "Poetry and the Gospel," with the following sub-topics: "Poetry in the New Testament," "Modern Poetry and the Minister," and "Voices of Our Day."

Dr. Wilder was born in Madison, Wisconsin. He studied at Oberlin College from 1913-15; received the B.A. degree from Yale University in 1920, the B.D. *cum laude* in 1924, and the Ph.D. in 1933. He has the D.D. degree from Oberlin College and Hamilton College, and the L.H.D. degree from the University of Chicago. From 1921-23 he was a student in Mansfield College, Oxford, and did graduate study in the history of religion at Yale and Harvard Universities during the years 1928-30. Dr. Wilder was associate professor of Ethics and Christian Evidences in Hamilton College, 1930-33; professor of New Testament Interpretation, Andover Newton Theological School, 1933-43; professor of New Testament, Chicago Theological Seminary and Federated Theological faculty of the University of Chicago 1943-54; and has been professor of New Testament Interpretation, Harvard Divinity School, since 1954. Dr. Wilder served with the American Ambulance Field Service during World War I for which service he received the Croix de Guerre.

Dr. Wilder's books include: *Battle Retrospect and Other Poems,* 1923; *Arachne* (poems), 1928; *Eschatology and Ethics in the Teaching of Jesus,* 1939; *Spiritual Aspects of the New Poetry,* 1940; *The Healing of the Waters* (poems), 1943; *Modern Poetry and the Christian Tradition,* which received the Bross Decennial Award in 1951; *Other-*

worldliness and the New Testament, 1954. In 1951 Dr. Wilder was editor of *Liberal Learning and Religion.* He has served on the editorial board of *Christianity and Crisis,* and in 1955 he was elected President of the Society of Biblical Literature and Exegesis.

THE GEORGE SHEPARD LECTURES

Dr. George A. Buttrick of Harvard University will deliver the George Shepard Lectures on Preaching under the general theme, "The Proclamation of the Gospel." His subtopics will be: "The Message," "The Power," and "The Method." For twenty-seven years Dr. Buttrick was the minister of the Madison Avenue Presbyterian Church in New York City. In 1955 he joined the faculty of Harvard University as Preacher to the University and Plummer Professor of Christian Morals.

Born at Seaham Harbour, England, Dr. Buttrick received his education at Leeds Central High School, Victoria University (Manchester), and Lancashire Independent Seminary. He holds the D.D. degree from Hamilton College, Middlebury College, Yale University, Miami University, and Princeton University; the Litt.D. degree from Albright College, the LL.D. degree from Bethany College and the D.S.T. degree from Columbia University.

All his ministry has been in America in the following pastorates: First Union Congregational Church, Quincy, Illinois, 1915-18; First Congregational Church, Rutland, Vermont, 1918-21; First Presbyterian Church, Buffalo, N. Y., 1921-27; Madison Avenue Presbyterian Church, N. Y., 1927-54. He served as college preacher at Yale, Princeton, Hamilton, Chicago, Johns Hopkins, Middlebury, Wellesley, Vassar, and Smith, and as special preacher at the Ohio Synod, the Northfield Conference, and other conferences. His books *The Parables of Jesus,* 1929, and *Jesus Came Preaching,* 1931, were Religious Book of the Month selections. Other books by Dr. Buttrick include: *The Christian Fact and Modern Doubt,* 1934; *Prayer,* 1942; *Christ and Man's Dilemma,* 1946; *So We Believe, So We Pray,* 1951; *Faith and Education,* 1952.

Dr. Buttrick served as general editor of *The Interpreter's Bible.* In 1951-52 he gave a series of round-the-world lectures as Cook Lecturer and recently gave the Mendenhall Lectures at DePauw University. Dr. Buttrick gave the George Shepard Lectures during Bangor's Convocation Week in 1934.

THE BEACH QUIET HOUR

Dr. Paul E. Scherer of New York City will lead the Beach Quiet Hour under the general theme, "The Offense of the Gospel." His sub-topics will be: "The World Turned Upside Down," "Scandals of the Faith," and "Perils of the Christian Life." Dr. Scherer was born in Mt. Holly Springs, Pa., in 1892. His father was a minister, and the first secretary of the United Lutheran Church in America.

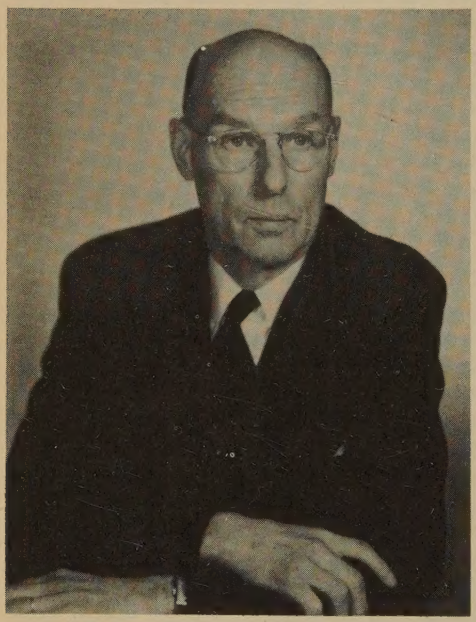
He was graduated from the College of Charleston (South Carolina) with an A.B. degree (first honors) in 1911, and with an M.A. degree *magna cum laude* in 1913. He did his theological work at the Lutheran Theological Seminary, Mt. Airy, Philadelphia, earning his bachelor of divinity (B.D.) degree in 1916. He has since received six honorary degrees: a D.D. from Roanoke College, Salem, Virginia, in 1923; an LL.D. from the College of Charleston in 1935; a Litt.D. from Wittenberg College in 1936; an L.H.D. from Gettysburg College in 1939, and from Muhlenberg College the same year; and a Litt.D. from Heidelberg College in 1955.

Dr. Scherer was ordained to the ministry of the Lutheran Church at Allentown, Pa., in 1916. After a year as a research fellow at Mt. Airy he became assistant pastor at the Holy Trinity Church, Buffalo, New York, until 1919. In 1920 he became pastor of the Holy Trinity Church, New York City, which pastorate he continued until 1945. During this time he became recognized as one of the foremost American preachers not only in the pulpit but over the air in such programs as the nation-wide Sunday Vesper broadcasts from 1932 to 1945.

(Continued on page 10)

The Samuel Harris Lectures on Literature and Life

DR. AMOS NIVEN WILDER

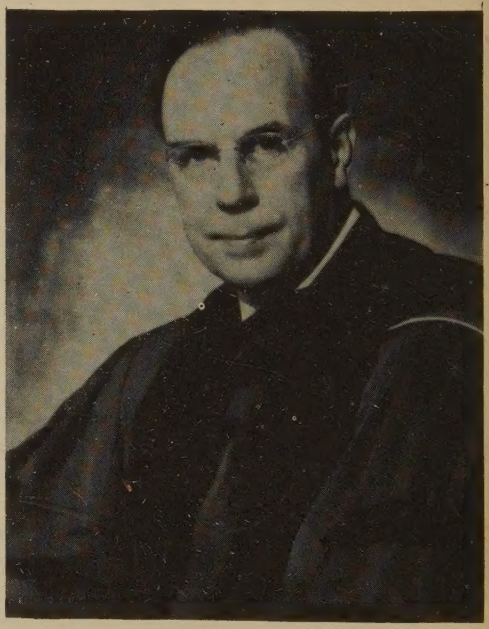


General Theme: "POETRY AND THE GOSPEL"

I. Poetry in the New Testament
II. Modern Poetry and the Minister
III. Voices of Our Day

The George Shepard Lectures on Preaching

DR. GEORGE ARTHUR BUTTRICK



General Theme: "THE PROCLAMATION OF THE GOSPEL"

I. The Message
II. The Power
III. The Method

The Beach Quiet Hour

DR. PAUL EHRMAN SCHERER

General Theme: "THE OFFENSE OF THE GOSPEL"

I. The World Turned Upside Down
II. Scandals of the Faith
III. Perils of the Christian Life

The Lewis French Stearns Lectures on Christian Theology

DR. ROBERT LOWRY CALHOUN

General Theme: "BASIC CHRISTIAN DOCTRINES"

I. Man
II. God
III. Jesus Christ

He was also an instructor at Mt. Airy Lutheran Theological Seminary until 1929, Chaplain at Chautauqua Institute, New York, during many summers, and in 1937 appointed vice-chairman at the Northfield August Conference, Mass., of which he has been dean since 1942. He is a popular college and university preacher. In 1945, Dr. Scherer was appointed Associate Professor of Homiletics at Union Theological Seminary, and the next year was named Brown Professor of Homiletics.

Dr. Scherer is well-known for his books and writings. His Lyman Beecher lectures at Yale in 1943 were published the next year by Harper under the title, *For We Have This Treasure.* Also published were his Cole lectures at Vanderbilt University, *The Plight of Freedom,* in 1945, and his Jarrell Foundation lectures, *Event in Eternity,* in 1944. Other books include *When God Hides,* 1934; *Facts That Undergird Life,* 1938; and *The Place Where Thou Standest,* 1942. He is an associate editor of *The Interpreter's Bible,* 1945-55.

THE LEWIS FRENCH STEARNS LECTURES

Dr. Robert L. Calhoun, Pitkin Professor of Historical Theology at the Yale University Divinity School, will deliver the Lewis French Stearns Lectures on Christian Theology. Under the general theme of "Basic Christian Doctrines," he will speak on the topics: "Man," "God," and "Jesus Christ."

Dr. Calhoun was born in St. Cloud, Minnesota, received the B.A. degree from Carleton College in 1915 and the LL. D. degree in 1946, the B.D. degree from Yale University in 1918, the M.A. in 1919, and the Ph.D. in 1923. He also holds the D.D. degree from the University of Chicago, 1941, and Oberlin College, 1944. From 1921-23 he was instructor in philosophy and education at Carleton College, from 1923-26 instructor in history and theology at Yale University, from 1926-32 assistant professor, from 1932-36 associate professor, and professor since 1936. Dr. Calhoun has served as special lecturer at Yale University, Ohio Wesleyan University, Colgate Rochester Theological Seminary, Princeton University, the Theological Seminary of the Reformed Churches in the United States, the Jewish Theological Seminary of America, the University of Virginia, the Pacific School of Religion, Harvard University, Vanderbilt University, and the University of Chicago. He is the author of *God and the Common Life,* 1935; *What is Man?* 1939; co-author, *Religious Realism,* 1931; *The Nature of Religious Experience,* 1937; *Church and State in the Modern World,* 1937; *The Christian Understanding of Man,* 1938; *The Meaning of the Humanities,* 1938; and *Religion and the Modern World,* 1940.

SEMINARY NEWS

In recognition of the 225th anniversary of the First Parish Church in Yarmouth, Maine, a banquet was held on November 18, 1955, at which Dr. Cornelius E. Clark, '22, gave the invocation and the Rev. George M. Hooten, Jr., '45, gave the address. At the morning worship service on the following Sunday, November 20th, Dr. Clark conducted the litany of re-dedication and gave the anniversary prayer, and President Frederick W. Whittaker, '43, former pastor of the church, read the scripture lesson and preached the anniversary sermon. The following Bangor Seminary alumni have served the Yarmouth Church: George A. Putnam, '60, (1860-73); Leavitt Bartlett, '65, (1871-73); Lauriston Reynolds, '75, (1885-93); Robert R. Morson, '96, (1903-20); William A. Richmond, 1900, (1929-42); Frederick W. Whittaker, '43, (1943-44); George M. Hooten, Jr., '45, (1944-48); and William G. Kirschbaum, '20, (1949-52).

Among those taking part in the ordination of the Rev. Telfer Mook as ninth pastor of the First Congregational Church, Concord, N. H., were Dr. Mervin M. Deems, who preached the ordination Sermon; the Rev. Ned B. McKenney, '35, who gave the Charge to the People; and the Rev. Richard F. Beyer, '20,

who extended the Right Hand of Fellowship. Three alumni of Bangor have served consecutively for a fifty-six-year period (1898-1954) this fine New England church: the Rev. George H. Reed, D.D., '86, (1898-1931); the Rev. Richard F. Beyer, '20, (1931-44); and the Rev. Ned Burr McKenney, '35, (1945-54).

A year ago this past summer we welcomed as visitors to the campus Mr. and Mrs. John Elliott of Plainfield, Vermont. Mrs. Elliott, the former Corinne Adams, is the daughter of Mrs. Ralph S. Adams and the late Professor Adams, who was Associate Professor of Rural Church Work in the Seminary from 1929-33. Mr. Elliott is on the faculty of Goddard College and Corinne is Assistant Director of Admissions there. Mr. and Mrs. Elliott spent several hours going through the buildings and grounds and were particularly interested to visit again in the house at 199 Cedar Street, which was the former home of the Adams family. Last August we were happily surprised to have a visit from Ralph S. Adams, Jr., whom we remember as "Buddy". He also seemed to enjoy very much renewing his childhood associations on the Seminary campus and visiting with those who were here at the Seminary when he lived in Bangor. He was on vacation from his duties at Fort Monmouth where he is stationed with the armed forces.

PROFESSOR BRADSHAW WRITES ANOTHER BOOK

Baleful Legacy, the latest book by Dr. Marion J. Bradshaw, Professor of the Philosophy of Religion, has just been published by Modern Publishers, Inc., Oklahoma City. The volume bears the sub-title, "An Examination of Neo-Orthodoxy," and in this context particular attention is given to the proposed merger of the Congregatiotal Christian Churches with the Evangelical and Reformed Church. *Baleful Legacy* will be reviewed in a later issue of *The Alumni Bulletin.*

ALUMNI NOTES

(Compiled by Miss Elsie Olmstead. Please send news about yourself to her.)

'98—Morriston J. Thomas represented the Seminary at the inauguration of the Rev. Jerald Carl Brauer as Dean of the Federated Theological Faculty of the University of Chicago on October 10, 1955. *(Address: 1718 Montrose Ave., Chicago 13, Ill.)*

'09—Stephen C. Lang *(Address: after Nov. 4, 1955, 11 Evergreen Ave., Somerville, Mass.)*

'13—President Emeritus Harry Trust was recently elected President of the Pittsfield Area Ministers Association. *(Address: Box 643, Lenox, Mass.)*

'30—The November, 1955, issue of the magazine *New Hampshire Profiles* carries a most interesting and informative article entitled "A Minister's Sabbath" which describes a typical Sunday in the life of the Rev. Theodore B. Hadley, pastor of the Congregational Churches of Hampstead and Atkinson, N. H., a minister who believes in the restored vitality of the New Hampshire country churches. Mr. Hadley left a successful pastorate in Somersworth, N. H., five years ago to serve four small rural churches, Gilsum, Sullivan, East Sullivan, and Stoddard, N. H. In 1952 he completed this highly successful piece of work and went to the churches of Hampstead and Atkinson where he has met with like success. The article contains four pages of pictures depicting the many facets of a minister's life. The article closes with these words ". . . if there is one thing Ted Hadley believes in, it is the new awakening and restored vitality of . . . country churches. He is giving his own life to it and it is a good life, filled with days like this Sabbath Day." *(Address: Hampstead, N. H.)*

'30—William E. Mack is serving as Chaplain in the armed forces. *(Address: 3415th TTWg. Lowry Air Force Base, Colorado.)*

'32—During the latter part of the past summer Manuel H. Snow became pastor of

the Congregational Churches of Masardis, Portage, and Oxbow, Maine. *(Address: Ashland, Me.)*

ex-'32—Harold A. Mercier is serving as Chaplain in the armed forces. *(Address: 4119th Army Service Unit Det., White Sands Proving Grounds, Las Cruses, New Mexico.)*

'34—Lewis E. Distant is serving as Chaplain in the armed forces. *(Address: Bx. 72, Fort Greeley, APO 733, c/o Postmaster, Seattle, Wash.)*

ex-'35—Arthur Wallace, formerly minister of the Congregational Church of Bolton, Conn. (1950-55) is now pastor of the Congregational Church in Torrington. *(Address: 131 Grove St., Torrington, Conn.)*

'36—The Congregational Church of Athol, Mass., celebrated its 125th anniversary on Oct. 2nd, 4th, 5th, and 7th, 1955. The occasion also marked the tenth anniversary of the pastorate of the present minister, the Rev. Leonard W. Fowler (1945-55). Mr. Fowler preached at the morning worship service on October 2 at which time a new silver communion service was dedicated. Vesper services were held in the evening with Dr. J. Burford Parry, '10, as the guest preacher. Dr. George A. Buttrick gave the address at the anniversary banquet on October 4th, and on October 5th the Daniel I. Gross Memorial Organ was dedicated and an organ recital followed the dedicatory services. On October 7th a program entitled Musical Memories was presented highlighting the music of the church through the years. The Athol Church was the first and only pastorate of the late Dr. Warren J. Moulton. At the end of his two-year pastorate (1903-05) he received an invitation to become Professor of New Testament Language and Literature at Bangor Theological Seminary, and, following a long period of serious deliberation and prayerful consideration, Dr. Moulton decided to accept the Seminary's invitation. He later distinguished himself in his service of almost thirty years as Professor of New Testament and later as the third President of the Seminary. Also from the ranks of the Seminary's alumni is Dr. Benjamin A. Willmott, '96, who served the Athol Church from 1925-30. *(Address: Chestnut Hill, R.F.D. #2, Athol, Mass.)*

'37—Clarence W. Fuller served as chaplain at the Seminary during the week of November 14th. *(Address: 119 West Foster St., Melrose, Mass.)*

'39—Earle D. Greenlaw is serving as Chaplain in the armed forces. *(Address: 2d Marine Div. FMF Atlantic, Camp Lejeune, N. C.)*

'41—Bradley T. Morse is serving as Chaplain in the armed forces. *(Address: 4050th Air Base Wing, Westover Air Force Base, Mass.)*

'43—Charles F. Hass has a change of street address. *(Address: 55 East St., Hartford 5, Conn.)*

'44—A literary tea was held at the Bangor Public Library on December 9, 1955, in honor of Mrs. Marion F. French, Bangor's newest author. Marion's recent book, *Mr. Bear Goes to Boston,* has captured the interest of the children and is meeting with great success in the book stores throughout the country. *(Address: 203 Warren St., Bangor, Me.)*

'44—John P. Webster served the Seminary as chaplain during the week of November 28th. *(Address: 12 South Main St., West Hartford 7, Conn.)*

'46—John M. MacNab, formerly pastor of the Congregational Church in New Lebanon, N. Y., is now minister of the Riverside Memorial Congregational Church in Haverhill. *(Address: Riverside Memorial Congregational Church, Haverhill, Mass.)*

'46—John H. Alexander represented the Seminary at the inauguration of the Rev. Paul H. Eller as the fourth President of the Evangelical Theological Seminary at Naperville, Illinois. *(Address: 1810 North Mulligan Ave., Chicago 39, Ill.)*

'48—Everett I. Campbell represented the Seminary at the inauguration of the Rev. Howard M. Jamieson, Jr., as Professor of English Bible, the Rev. Addison Hardie Leitch as President, and the induction of the Rev. Robert Lee Kelley, Jr., as Associate Professor of Greek and Hebrew at Pittsburgh-Xenia Theological Seminary on October 27, 1955. *(Address: 4531 Forbes St., Apt. 104, Pittsburgh 13, Pa.)*

'48—Lowell W. Milliken, formerly minister of the First Congregational Church of Canton, Ohio, (1952-55) has accepted a call to the Hartville Congregational Church. *(Address: 37-152 Washington St., Hartville, Ohio.)*

ex-'49—A Christmas card from Douglas J. Mills gives me his present address. *(Address: 115 Brookfield Road, c/o Hunt, Islington, Mass.)*

'52—Francis C. Hawes, minister of the Methodist Church in Patten, Maine, (1954-55) has accepted a call to the Congregational Church of East Millinocket, Me. *(Address: East Millinocket, Me.)*

'52—Stanley W. Schmidt, formerly minister of the Congregational Church of Fowler, Ohio, (1952-55) is now minister of the Central Park Congregational Church in Toledo. This church is one of the newer churches in the Congregational denomination, being organized in 1945. Pat writes that as soon as "the paper work is completed" in connection with the church a new parsonage will be built. *(Address: 3233 Piero Ave., Toledo 6, Ohio.)*

'52—Balth H. A. Unger is serving as the Moderator of the Columbia River Presbytery. *(Address: 3307 K St., Vancouver, Wash.)*

'53—Howard S. Danner, Jr., is minister of the Congregational Church in Jeffersonville, Vermont. He formerly served as pastor of the Congregational Church, East Orrington, Maine, (1953-55). *(Address: The Parsonage, Jeffersonville, Vt.)*

'53—William P. Gray closed his pastorate with the East Millinocket Congregational Church on Dec. 25, 1955. He had served the church for two years (1953-55). He is now pastor of the First Church of Squantum. *(Address: First Church of Squantum, Squantum 71, Mass.)*

'53—The 200th Anniversary of Congregationalism in Winthrop, Mass., was held October 15th and 16th, 1955. On Saturday evening, October 15th, a Victory and Anniversary banquet was held at which time the mortgage on a loan for the new wing of the church was burned. At the Sunday services on October 16th, the Rev. R. E. Gilmore, former pastor of the church, preached the anniversary sermon. Others assisting in the services were the Rev. Henry J. Chandler, a former pastor, the Rev. Harry Folger of the First Methodist Church of Winthrop, and the present minister, the Rev. Dewey A. Peterson. *(Address: Union Congregational Church, Winthrop, Mass.)*

BIRTHS

Congratulations to:

'51—Thelma and Fred Robie on the birth of a son, Paul Edward, on November 9, 1955. *(Address: Madison, Maine.)*

ex-'51—Sona and Henry Wyman on the birth of a daughter, Susan Elizabeth, on August 2, 1955. *(Address: Congregational Church, Columbia, Conn.)*

'52—Berta and Balth Unger on the birth of a son, Peter Bram, on October 7, 1955. *(Address: 3307 K St., Vancouver, Washington.)*

'53—Connie and Howard Danner on the birth of a son, Robert Howard, on November 10, 1955. *(Address: The Parsonage, Jeffersonville, Vt.)*

'54—Mary and Ed Swansburg on the birth of a son, William Edward, on June 11, 1955. *(Address: Second Christian Church, Kittery, Maine.)*

'55—Betty and Fred Momenthy on the birth of a daughter, Pamela Ann, on October 14, 1955. *(Address: R.F.D. #5, Brewer, Maine.)*

ORDINATIONS

'51—Clarence T. Hodgkins was ordained to the Christian ministry in the Moose River Congregational Church, Jackman, Maine, on November 10, 1955. The Call to Worship and Invocation were given by the Rev. Ernest B. Johnson, Jr., '52; the Statement of the Moderator by Mr. John Merrill; the Scripture Reading and the Right Hand of Fellowship by the Rev. Orville O. Lozier; the Charge to the Pastor by the Rev. Robert Haldane, Jr., '51; the Charge to the People by the Rev. Frederick Robie, Jr., '51; the Prayer of Ordination by the Rev. Harvey Ammerman; the Ordination Sermon by Dr. Arthur R. Macdougall, '24; and the Benediction by Mr. Hodgkins. *(Address: Jackman, Maine.)*

'52—Everett A. Murphy was ordained to the Christian ministry in the Congregational Church of Talcottville, Conn., on November 20, 1955. The parts were taken as follows: Call to Worship, William E. Neth, '50; Scripture Lesson, the Rev. David R. Ladre, '52; Sermon, the Rev. Royal G. Davis, '50; Statement of the

Moderator, the Rev. William T. Thistle; Prayer of Ordination and Installation, the Rev. T. Albert Lawrence, '50; Charge to the Minister, President Frederick W. Whittaker, '43; Charge to the Congregation, Dr. Rockwell H. Potter; Right Hand of Fellowship, the Rev. Forrest C. Musser; and the Benediction by Mr. Murphy. A reception in the vestry followed the service. *(Address: Talcottville, Conn.)*

OBITUARIES

'04—Reverend Albert George Heyhoe was born in Swaffam, England, on August 14, 1875. He received the A.B. degree from Dartmouth College in 1906 and the M.A. degree in 1908. Bangor Seminary conferred on him the B.D. degree in 1915, and Doane College the D.D. degree in 1943. A year of study followed at Yale University, 1915-16. He was ordained to the Christian ministry at Conshohocken, Pa., in 1900, and during the following year served as missionary at Camp Memorial, N.Y.C., 1900-01. His pastorates included, Bangor, Maine, 1902-04 (Forest Avenue Church); Pomfret, Vt., 1904-07; Norwich, Vt., 1907-08. From 1908-09 he was instructor in Doane College, Crete, Neb., and from 1909-25 he was professor of Biblical Literature and Christian Evidences in the same institution. He was granted a year's leave of absence for study at Yale University during which time he served as supply pastor of the Stony Creek Congregational Church in Connecticut, 1915-16. In 1925 he returned to Doane College as professor of Philosophy and Psychology and Dean of Men, a position which he held until 1940 when he retired.

Upon retirement, Dr. Heyhoe made his home with his son in Los Angeles, California. Seven years ago he suffered a stroke and had been confined to his bed since that time. He died on September 8, 1955, as the result of bronchial pneumonia. His son, Gordon Heyhoe of Los Angeles, survives him.

'08—Reverend William Taylor was born in Whittlesea, England, August 22, 1876, and received his A.B. degree from Dartmouth College in 1911. He was ordained to the Christian ministry in Monson, Maine, June 5, 1908. His pastorates included: Monson, Maine, 1908-09; Danbury, N. H., 1909-11; West Boxford, Mass., 1911-12; Brookfield, Vt., 1913-18; East Providence, R. I., (Hope Church), 1919-28, (Bethany Church) 1929-30; Harvard, Mass., 1931-35; summer supply, Brookfield, Vt., 1936. Because of the ill health of his wife, Mr. Taylor was forced to retire from the active ministry to care for her. He resided in Brookfield, Vt., 1936-38; Riverside, R. I., 1938-39; and East Providence, R. I., 1939-55. On December 9, 1955, Mr. Taylor was killed in an automobile accident. His daughter, Miss Gladys Taylor of East Providence, was involved in the accident with him and received minor injuries.

BOOK REVIEWS

New Testament Faith for Today

By Amos N. Wilder. Harper & Brothers, 1955. 186 pp. $2.50.

Amos Wilder, for eleven years at the University of Chicago and now Professor of New Testament Interpretation at Harvard Divinity School, has re-written and expanded lectures given in 1948 at the School of Religion of Butler University which were published in *The Shane Quarterly.* These lectures, augmented by two new chapters, have been published under the title, *New Testament Faith for Today.*

The title well suggests the contents. But before Professor Wilder attempts to relate New Testament faith to the life of contemporary man, he notes that the present time presents its own peculiarities to which any formulation of the New Testament message must speak if it is to receive a hearing. To this he adds that such a formulation must be made relevant to the whole of man's historical existence, and not simply to his more pious moments and his future hopes. In his second chapter the author recognizes that the New Testament assumes Ptolemaic cosmology and a Jewish apocalyptic view of history, but he defends the necessity of the preservation and use of the biblical myths and symbols as necessary to the proclamation of the kerygma. (Some readers will note that here, as on previous occasions, Dr. Wilder rejects the possibility of accepting Professor Bultmann's proposal.)

The three central chapters, constituting more than half of the book, deal with certain dominant features in the messages of Jesus,

Paul and the Fourth Gospel; and then attempt to relate these messages to contemporary man in such a way as to show that the symbols and myths used may be made meaningful even today. It is when the author attempts to relate "in modern terms" the messages of Jesus and Paul in particular, that one feels he is least successful; for he never comes to grips with some of the data. For example, in dealing with Jesus' eschatological hopes the author refers (p. 100) to a remnant as surviving all historical disasters, but he does not proceed to discuss what will become of this remnant or in what it will issue. He points to current pessimism, but does not sufficiently elaborate an alternative. He asks how we "fit the return of Christ and the last judgment into our understanding of the future" (p. 101) but does not himself fit them into *his* understanding of the future. In dealing with the so-called "second coming" he says we must concede that the biblical picture of Christ's return with the clouds is impossible to accept. He adds that Christ "has his own way of coming but not this way." Yet, if not "this way," then what way? *Can* one answer this in terms of the synoptic gospels? Perhaps one cannot; but Dr. Wilder does not say this either.

In dealing with St. Paul the author refers to the emancipation from sin which Christ made possible. But *how* one is made free from sin—a significant question to Paul (and to us), the answers to which are among the most difficult parts of his thought—*this part of Paul's* gospel is not interpreted. *Can* it be made intelligible?

I raise these questions with regard to Professor Wilder's latest book because the author is facing (as many authors are not) major, current issues, and is among our most helpful New Testament theologians. The book is recommended to those who are seeking light on contemporary theological discussions and on contemporary New Testament thought. A concluding chapter on the "postliberal" (not "illiberal") understanding of the New Testament is excellent.

BURTON H. THROCKMORTON, JR.

THE NEW BEING

By Paul Tillich. Charles Scribner's Sons, 1955. 179 pp. $2.75.

The New Being is a book of twenty-three sermons, preached mostly in colleges and universities, by one of the great theologians of our age and perhaps of the ages. Some of the sermons are only three pages in length; but each is a gem.

Paul Tillich, for many years professor at Union Theological Seminary in New York and now, upon retirement from Union, University Professor at Harvard University, is a master of preaching. Readers of this *Bulletin* will be aware of the intricacies of his philosophical-theological system; but let no reader suppose that Dr. Tillich does not know the difference between a lecture and a sermon! No, these are sermons, understandable by both mind and heart. To the preacher who is running dry, I can recommend no better reading.

Let me close with a quotation from a sermon entitled "Holy Waste," on the woman who poured the precious ointment on Jesus' head (Mark 14:3-9):

> "The cross does not disavow the sacred waste, the ecstatic surrender. It is the most complete and the most holy waste. And the Cross does not disavow the purposeful act, the reasonable service. It is the fulfillment of all wisdom within the plan of salvation. In the self-surrendering love of the Cross, reason and ecstasy, moral obedience and sacred waste are united. May we have the abundance of heart to waste ourselves as our reasonable service!"

BURTON H. THROCKMORTON, JR.

WHAT IS VITAL IN RELIGION

By Harry Emerson Fosdick. Harper, 1955. 238 pp. $3.00.

This is Fosdick at his best and that is saying a very great deal. I heard one of these sermons ("Finding God in Unlikely Places") delivered in Claremont, California. It held over three thousand people, many of whom were students, spell-bound, as it did me. Harry Emerson Fosdick is one of the very few who can cause cold, printed words to spring into life. His sermons invariably *read* well, and if a sermon reads well it must have unusual power in delivery. These sermons are simple, clear, important, and varied. They are well-outlined and the illustrations are appealing and new. I read parts of one sermon in class and one student immediately ordered a copy of this book. You will want it too. It will inspire you in your preaching. My only regret is to find the words "This is my last volume of sermons . . ." closing the Preface. Even if this is so, the inspiration conveyed by his thinking, the influence of his style, his honesty in grappling with situations which beset and confront us all will be with us for many years.

MERVIN M. DEEMS

The Burden of the Lord

By Ian Macpherson. Abingdon, 1955. 157 pp. $2.75.

The pages of this book serve to introduce a new author to the American public. Born in Glasgow the author has served churches in England and Scotland and is now minister of the Apostolic Church in Birmingham, England. He has also published *This Man Loved Me* and *None Other Name.*

The Burden of the Lord deals with "the nature of preaching and the man who preaches." Its four chapters comprise "The Burden," "The Man," "The Craft," "The Encounter." Each chapter is filled with homiletical help and stirring illustrations. The author knows what he likes in preaching and he knows many of the great preachers through their writing. There are not many new things one can say about the construction and delivery of sermons but what Mr. Macpherson says is often put in a new and challenging way and since his illustrations come from the preaching of men on *his* side of the water they will seem fresh to preachers on this side. I commend this book to seminary students and also to young preachers who will profit by the helpful suggestions that are made.

Mervin M. Deems

The Grandeur and Misery of Man

By David E. Roberts. Introduction by Paul Tillich. Oxford University Press, New York, 1955. 186 pp. $3.00.

David E. Roberts died at the age of 44. He left behind him some very good sermons. Some of these have been assembled by his wife, Elinor N. Roberts, and appear under the title given above, which is also the title of one of the sermons. This is unusual preaching. From reading these sermons I should imagine that their presentation was quiet but convincing. They are extraordinary in their approach, beginning always with man and his situation, rather than with the doctrines of theology. Indeed in one sermon, that on "Christian Certainty," Mr. Roberts says, "Let us start, then, with man, no matter how much such a proposal may horrify some theologians." One has the feeling after reading these sermons that the preacher is speaking to the reader through the printed word and pointing to sources where his needs may be met and satisfied. Illustrations are fresh and appealing, but I call attention again to the unusual approach of these sermons which makes them doubly attractive. I heartily commend this book to you.

Mervin M. Deems

The God of Our Faith

By Harris Franklin Rall. Abingdon, 1955. 147 pp. $2.75.

This little book should be worth a great deal to laymen, students, and ministers who want to review some of the important ideas of theology, as they center on the understanding of God, and his purpose. In characteristic fashion, Rall compares some of the outstanding theological positions. Typical is his contrasting of authoritarian positions with those that rest on a personal experience and insight. His comparison of the two is illustrated in the following passage: "So long as we think of God as external to his world, reaching man from without, so long we must hold to some messenger from God, whether Church or inspired writer, bearing precept and doctrine, and authenticated by such external means as miracles. If we think of God as immanent as well as transcendent, as indwelling spirit of love and truth, who can share his love and truth with men, then, though the message still comes through Scripture and Church, it need not be rigid and infallible, and it will be known by each for himself." Later he adds a characteristic insight: "life and truth can only be given . . . in a person to person relation." Even though there are times when the author has oversimplified, the whole treatment of the theme is lucid, and forthright, which are still desirable qualities in theology in our time.

Andrew Banning

How to Preach to People's Needs

By Edgar N. Jackson. Abingdon, 1956. 191 pp. $2.75.

The preacher who wishes to stay near the needs of his people will find this a helpful book. It contains seventeen chapters, each dealing with a special emotional problem. The author analyzes guilt, sorrow, fear, loneliness, insecurity, doubt, and inferiority from the psychological point of view, and presents sermon resumes which he feels deal effectively with these problems.

The author is never bland, and makes no claim to provide pat formulas for successfully dealing with people's emotional troubles. He does show very effectively how the sermon

may be a useful instrument in bringing together the gospel and psychology.

WALTER L. COOK

DISCOVERING BURIED WORLDS

By Andre Parrot. Translated by Edwin Hudson. Philosophical Library, 1955. 128 pp. $3.75.

THE FLOOD AND NOAH'S ARK

By Andre Parrot. Translated by Edwin Hudson. Philosophical Library, 1955. 75 pp. $2.75.

THE TOWER OF BABEL

By Andre Parrot. Translated by Edwin Hudson. Philosophical Library, 1955. 76 pp. $2.75.

These three small volumes are the first titles of a projected series "Studies in Biblical Archaeology." The author, Andre Parrot, the renowned director of the Mari excavations, writes for the general reader. His supreme archeological knowledge and his first hand experience at several excavations guarantee an authoritative account on the Near Eastern archeology. His style (and that of the translator) is vivid and interesting. The books are well illustrated with plates and drawings.

Discovering Buried Worlds is a fascinating introduction to the archeology of the ancient Near East. Parrot leads the reader to the archeological site and gives an insight into the painstaking spadework and into the thrill and hope of the archeologist. In an excellent survey the author sketches the history of the archeology of the Near East. By a sound utilization of the archeological evidences, he outlines the history of the Near Eastern civilization in an admirable way. One chapter attempts to relate the findings of archeology to the Bible. This review would be incomplete without mentioning Parrot's description of Petra which is a genuine literary masterpiece. Among the weaknesses of the book one has to mention some uncritical statements *e.g.* that the Phoenician script covered perfectly *every* sound in the language. Some of the remarks referring to the Bible reveal the lack of sound biblical scholarship. Nevertheless, the book on the whole is informative, competent, and interesting.

The Flood and Noah's Ark collates the biblical flood account with its Sumerian, Assyrian, and Babylonian parallels and gives an excellent critical analysis of the different documents. Parrot convincingly discusses the "flood" deposits on several Mesopotamian sites, and makes a good case for the essential historicity of the Flood. Also the many naive attempts made during the last hundred years for the discovery of Noah's abandoned ark are discussed. The discussion on these tragicomical fancies is certainly amusing, but this reviewer feels it really belongs to the annals of human gullibility and not to the archeological problem of the ark.

The Tower of Babel tries to demonstrate Parrot's thesis that the biblical writer is mistaken concerning the Tower of Babel. For Parrot the Tower of Babel is not a sign of man's rebellion, but an expression of human supplication. Perhaps the author is right in his identification of the Tower of Babel as the *ziggurat* of Babylon. Undoubtedly the *ziggurat* was crowned with a temple and therefore it was a place of worship for the Babylonians. However, in this reviewer's opinion it is obvious that no archeological evidence can overrule the theological view of the Yahwist writer. The Yahwist could have been in error concerning the original purpose of the Tower, but he wants to convey a theological teaching and the episode of the Tower is a necessary part of the dark picture of human pride and rebellion, where the first light of dawn appears in Abraham's call. This reviewer also doubts the wisdom and necessity of Parrot's discussion of the role of the Tower of Babel in Christian art, and suggests that at least one of the two Breughel paintings reproduced in the book—on the same theme—is superfluous.

STEPHEN SZIKSZAI

PROTESTANT, CATHOLIC, JEW

By Will Herberg. Doubleday, 1955. 320 pp. $4.00.

Congratulations to Mr. Will Herberg, author of the book *Protestant, Catholic, Jew: An Essay in American Religious Sociology.* The title itself in no way indicates the tremendous amount of reading and assimilation the author has had to accomplish in order to write so fine an account of three great religious faiths. The book contains many carefully selected quotations, backed up by a most impressive list of authors and books consulted. Space does not permit the listing of the names of these writers, prominent and highly respected citizens both within their own fellowship and outside, who have been quoted. In these extracts, as well as in Mr. Herberg's added interpretative conclusions, I found many statements which chal-

lenge thought and invite further study. It is a fascinating study for anyone interested in putting prejudice aside and seeking a better understanding of those of other faiths. Here is material which might well be used as a basis for a class in Comparative Religion as well as in Religious Sociology. It is suitable for use in a theological seminary or in a local congregation where a selected group of serious-minded laymen, who are willing to apply themselves, could find much to broaden their own outlook and strengthen their own religious faith in the Kingdom of God on earth. Such a group might well be made up of open-minded persons of all three religious faiths. Preachers will find illustrative material concerning the Kingdom of God as it is developing in these United States.

HARRY TRUST

Lenox, Mass.

SEX IN CHRISTIANITY AND PSYCHOANALYSIS

By William Graham Cole. Oxford University Press, 1955. 329 pp. $4.00.

The aim of the book is a "reconstruction of a Christian interpretation of sex" for the mid-twentieth century. In Part I the author presents a critical review of the attitudes toward sex as expressed in the Bible, by Jesus and by Paul, in the writings of Augustine and of Aquinas, and in modern Catholicism and Protestantism. The naturalistic view of sex is shown to prevail in the Old Testament and in Jesus' teachings, while the dualistic view, although introduced by Hellenistic culture, has played a predominant role in most Christian thinking from the time of Paul.

In an effort to make Christian interpretations of sex more meaningful in this century the author examines in Part II the psychoanalytic approach and contributions to the subject. In Part III he suggests a set of norms based upon three Christian doctrines: belief in creation, belief in original sin, and belief in redemption.

Psychoanalysis is obviously one of the outstanding systematic approaches to the problems of sex, but as a therapeutic technique (as the author uses it by implication in Part III) it does not serve the book's point of view as well, this reviewer believes, as would the client-centered technique. The latter approach could well have been included, if only obliquely, as a further contribution from clinical psychology to the general problem. The client-centered technique recommends itself in this connection for two reasons: 1) its democratic atmosphere (emphasizing the client's participation in therapy) and 2) its fundamental assumption of the striving in the individual toward integration, growth and adjustment. One deplores the author's implication that only the psychoanalytic method may serve in dealing with neurotic anxieties!

The book should help crystallize the layman's perspective in the understanding of problems of sex adjustment, marriage and divorce. Many ministers will find it most stimulating in their counselling work.

LILLIAN H. BRUSH

Orono, Maine

DYNAMITE IN THE MIDDLE EAST

By Khalil Totah. Philosophical Library, 1955. 240 pp. $3.75.

Khalil Totah was an Arab-born Christian, a naturalized American citizen, and the director of the Institute of Arab-American Affairs. *Dynamite in the Middle East* was written after a tour of the Arab countries in 1952. It is a travelogue with overtones of politics and personalities. It includes an interesting description of important middle east cities and citizens. Its political message is that the Arabs have long been mistreated by the west, particularly by the United States, and that unless western policies are altered, the "dynamite" in the middle east is sure to explode, to the advantage presumably of Russia. Unfortunately the author did not visit Israel, Turkey, or Iran, and his opinion is colored by decided hostility toward the first two of these countries which will certainly play an important role in any "explosion" in the near east.

WILLIAM H. JEFFREY

Orono, Maine

ANCIENT EDUCATION

By William A. Smith. Philosophical Library, 1955. 309 pp. $3.75.

This book is much more than a history of ancient education. It is a survey of seven ancient civilizations—the Egyptian, Mesopotamian, Hebrew, Greek, Roman, Indian, and Chinese. Only in the case of the Greeks, Romans, and Hebrews is education discussed in some detail. Surprisingly, no consideration is given to Christianity whereas a chapter is devoted to education in "non-literate" societies.

The author's concept of education is broad. It involves agencies, methods, and problems. Education is found to have arisen out of the need for trained specialists associated with the

"urban revolution," to have been dominated by the priestly class, and to have been destined for only a select few. The great weakness of ancient education, especially of the Greek and Roman, is held to have been its lack of any "real notion of social science."

The bibliography is impressive. However, too much reliance is placed upon secondary surveys of history and of education. The works of Jaeger, Cochrane, Nock, and others, are not cited; and the Cambridge Ancient History is too little used. Accuracy, language, and organization are very good. The theories and jargon of the professional educator are largely lacking. Disputable points of course arise as they must in a general work of this sort. The chief value of this work, as the author himself suggests, lies in the perspective it throws on man's conquest of himself and nature.

THOMAS W. PARKER

Orono, Maine

RELIGION IN CRISIS AND CUSTOM

By Anton T. Boisen Harper, 1955. 271 pp. $4.00.

This book makes a rather wide survey of its subject, but keeps close to its aim—to show that in both individual and group life crises tend to arouse creative religious experiences but that after the crisis has passed the religious experience gradually becomes stereotyped. Written readably in every day non-technical language, it draws its evidence directly from raw life. While one would question a few such things as the completeness of the author's definition of personality found on pages 21, 177, 193, and 216 and the implication on page 197 that the conception of God as Father derives wholly from our own parents, one is glad to see him emphasize creative religious experience as "tapping anew the sources of spiritual power" and group worship and group meetings for instruction as distinctive and most valuable elements in Christianity as compared with other world religions. As usual he shows much feeling for people in distress, and there are valuable psychological insights scattered throughout the book. On the group plane he traces the life cycle of a creative religious movement, beginning out of social crises (excepting war) and suggests that there must be both a social readiness and a "reborn" leader with an acceptable message for a new religious group to be formed and to develop into a church, a sect, or a denomination

ALECK D. DODD

Toledo, Ohio

GROWING INTO FAITH

By Kendrick Strong. Christian Education Press, 1955. 126 pp. $2.50.

"Growing into Faith" by Kendrick Strong doesn't tell the reader much that is new. But it does set forth some ancient truths in a fresh, new way, and with an abundance of apt illustrations.

The main ideas that thread the pages of the book are two; namely, that faith is action rather than belief, and that it is something that must be acquired and increased through the years.

The author suggests as possible materials for the making of faith, the discoveries of modern science, the mystery of public worship, the teachings and life of Christ. He goes on to say that these materials can be appropriated only by careful study, by faithful obedience, by wrestling for the right, and by taking occasional rest. Finally, he seeks to encourage the taking of such steps by describing the greater happiness and other dividends which a growing faith may be expected to pay.

The best part of the book is its illustrations. Long after the reader has forgotten its title and author he will remember such expressions as "the pistons of faith," "spiritual hitchhiking"; and such stories as the painting of the silo, learning to swim in the YMCA, and the cathedral clock at Coventry which kept on striking.

This book will appeal most strongly to young people, college age. It may also be interesting reading for the more mature. Both will find it an aid to growing into greater faith.

HERBERT M. WORTHLEY

Roslindale, Mass.

THE EMPTY ROOM

By Vincent A. McCrossen. Philosophical Library, 1955. 156 pp. $2.75.

"I am the room for meditation at the United Nations . . . I am empty with the awful emptiness of modern men. If the men and modern nations that planned me had not been empty, they would have made me a room of worship and for prayer."

After this notable beginning, Mr. McCrossen follows with an attack upon the Protestant Reformation, present-day diplomacy, science, machines, capitalism, and the English, the naughty, nasty English who defeated "the brave Spaniards" who "won his gold from savages and cannibals to whom it was but a glittering toy."

This author, whom the jacket of the book assures us also spends some time in teaching Literature at Jesuit Boston College, says that "The Empty Room" knows "that the English make themselves moral only by smearing more decent folk—they and their daughter Anglo-Saxon nation beyond the waters exterminated the Red Man" while the Spanish "enabled him to be a civilized man" and gave him "his most treasured possession, his Holy Catholic Faith."

In case the reader of this review is still interested, the "Empty Room" also blasts in the same sentence "the 20th century tricksters . . . Wilson and Briand and Lenin on through Roosevelt and Stalin and Malenkov and Eisenhower." There is also a colorful description of what the author calls "the purely human churches" built by "neurotic Martin who flung ink wells at devils . . . carnal Henry" who had "a bevy of mistresses turned wives" and "power-mad John who built a state where no one dared contradict."

Part II of the book is titled "The Voice of the Nations." Here is a concluding sample of McCrossen writing in the voice of the United States . . . "I am often envious of a nation like Portugal . . . In Portugal except for the children of a few Masons and few communists, all children are Mary's"

JOHN WHITNEY MACNEIL

Framingham, Mass.

MAN AND HIS TRAGIC LIFE

By Laszlo Vatai. Philosophical Library, 1954. 210 pp. $3.75.

This book is a philosophical treatise in which man is seen caught in the tension of the transcendent and the immanent worlds. The essence of his life is seen to be suffering, and his only hope for harmony comes when he surrenders his autonomy to the demands of God.

Dr. Vatai bases his book on the works of Dostoevsky and especially on his *Brothers Karamazov*. The book has value as a companion piece to Dostoevsky as it points up that great author's treatment of a rich variety of characters and philosophies. Dr. Vatai illustrates profusely from *Brothers Karamazov* but his book is not merely a commentary on Dostoevsky. The philosophical system is Vatai's, the illustrations are Dostoevsky's.

If one is looking for an enjoyable book for relaxed reading tonight, this *isn't* it. Personally, I'll take my Dostoevsky straight.

JOHN P. WEBSTER, JR.

West Hartford, Conn.

POLITICAL THOUGHT

By C. L. Wayper. Philosophical Library, 1954. 260 pp. $3.75.

This book is an introduction to political theory. Since it is intended for beginners, it is to the author's credit that he has concentrated on relatively few theorists: Plato, Hobbes, Locke, Bentham, J. S. Mill, Rousseau, Hegel, T. H. Green, Marx, Lenin and Stalin. (The inclusion of Stalin is perhaps an ironical commentary on the degraded status of political theory today, when a vulgar impostor can pose as a "thinker" in a class with Plato or Hobbes.) But the book would have more balance if Mr. Wayper had seen fit to include at least a section or two on some of the Christian thinkers—such as St. Augustine, Thomas Aquinas, or Calvin. The importance of the Christian contribution ought not to be ignored, especially in a volume which claims to be a "comprehensive introduction" to that subject.

Mr. Wayper presents his interpretation of the various political doctrines in a clear and systematic fashion, and he often supports his own remarks with direct quotations from the originals. But it is unfortunate that no footnote citations are given anywhere in the book; consequently, the reader who wishes to follow up a point which interests or perplexes him will have a difficult task.

As for the substance of the interpretations, I find that they are quite uneven in quality. Two examples must suffice. On the one hand, the author's interpretation of Hobbes is quite good. He rightly points up the extreme and deliberate break which Hobbes makes with the entire preceding tradition in political thought. He also rightly rejects the facile and carping criticism often advanced today, according to which Hobbes was unaware of the "unhistorical" character of his "state of nature." But on the other hand, the interpretation of Rousseau is defective on certain crucial points. Most glaring is the statement that Rousseau really is in agreement with Aristotle on the meaning of "nature" as it relates to man. (p. 142.) I suspect that one of the reasons for such a misconception is the author's insistence on forcing all political theory into one of two Procrustean beds: the "organic" theories of the state, and the "mechanistic" theories of the state. Since Aristotle and Rousseau are both considered by the author to hold to an "organic" theory, the radical differences between their respective conceptions of "nature" tend to blur and then disappear.

RICHARD H. COX

Cambridge, Mass.

ANNOUNCEMENTS OF THE SEMINARY LIBRARY

Some of the recent acquisitions:

Ancient Manuscripts

PARVIS, M. M. New Testament Manuscript Studies
PRICHARD, JAMES B. Ancient Near Eastern Texts
WILSON, EDMUND. The Scrolls From the Dead Sea

Bible Study

BLACK, MATTHEW. An Aramaic Approach to the Gospels and Arts
CADBURY, HENRY J. Book of Acts in History
CHASE, MARY ELLEN. Life and Language in the Old Testament
CRIPPS, R. S. A Critical Commentary of the Book of Amos
DEEN, EDITH. All of the Women of the Bible
HAHN, HERBERT F. Old Testament in Modern Research
HUNTER, A. M. Interpreting Paul's Gospel
MONTGOMERY, J. Critical and Exegetical Commentary of the Book of Kings
ROWLEY, H. H. The Re-discovery of the Old Testament
SNAITH, N. H. The Distinctive Ideas of the Old Testament
STOECKHARDT, GEORGE. Ephesians
VAN RAD, GERHARD. Studies In Deuteronomy

Denominations, Sects and Cults

BUCHMAN, FRANK. Remaking the World
COLE, MARLEY. Jehovah's Witnesses
HOWARD, PETER. World Rebuilt
JONES, RUFUS. Quakers in the American Colonies
PIKE, ROYSTON. Jehovah's Witnesses
WILLIAMSON, GEOFFREY. Inside Buchmanism
WRIGHT, CONRAD. Beginning of Unitarianism

Practical Theology and Worship

APPLEGARTH, MARGARET. Moment by Moment
BAXTER, BATSELL. Speaking for the Master
BRUNNER, EMIL. The Great Invitation and Other Sermons
FOSDICK, HARRY E. What is Vital in Religion
MOTTER, ALTON M. Sunday Evening Sermons
POTEAT, EDWIN M. Mandate to Humanity
STEWART, JAMES. A Faith to Proclaim

Theology

BAAB, O. J. Theology of the Old Testament
BULTMANN, R. Theology of the New Testament
BURROWS, MILLAN. An Outline of Biblical Theology
STAUFFER, ETHELHEST. New Testament Theology

CHARLOTTE M. TORREY, *Librarian*